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\$1 A VOLUME.

POLYHYMNIA.

The poet, the speaker, he expands with joy;
The palpitating angel in his flesh
Thrills inly with consenting fellowship
To those innumerable spirits who sun themselves
Outside of time.—*Elizabeth Barrett Browning.*

Yuca Filamentosa.

[The *Yuca Filamentosa* is a beautiful flower of great rarity, blooming best under the full light of the shining moon.—Ed.]

The spirit builds his house in the least flowers—
A beautiful mansion. How the colors live,
Intricately delicate. Every night
An angel for this purpose from the heavens,
With his small urn of ivory-like hue, drops
A globular world of the purest element
In the flowers' midst, feeding its tender soul
With lively inspiration. I wonder
That a man wants knowledge; is there not here
Spread in amazing wealth, a form so rare,
A soul so inward, that with open heart
Tremulous and tender, we all must fear,
Not to see near enough these deep thoughts.

From the Dial.

Failure.

BY JEAN INGELOW.

We are much bound to them that do succeed;
But, in a more pathetic sense, are bound
To such as fail. They all our loss expound;
They comfort us for work that will not speed,
And life—itsself a failure. Ay, his deed,
Sweetest in story, who the dusk profound
Of Hades flooded with entrancing sound,
Music's own tears was failure. Doth it read
Therefore the worse? Ah, no! So much to dare,
He fronts the regnant darkness on its throne—
So much to do: impetuous even there,
He pours out love's disconsolate, sweet moan—
He wins; but few for that his deed recall,
Its power is in the look which costs him all.

Sleep.

(A WOMAN SPEAKS.)

O sleep, we are beholden to thee, sleep,
Thou bearest angels to us in the night,
Saints out of heaven with palms. Seen by thy light
Sorrow is some old tale that goeth not deep;
Love is a pouting child. Once I did sweep
Through space with thee, and lo, a dazzling sight—
Stars! they came on, I felt their drawing and might;
And some had dark companions. Once (I weep
When I remember that) we sailed the tide
And found fair isles, where no isles used to bide,
And met there my lost love, who said to me,
That 'twas a long mistake, he had not died.
Sleep, in the world to come how strange 'twill be
Never to want, never to wish for thee!

Philosophy of History and Destiny of Races.

When we cast our eyes over the world, and view its multitudinous nationalities; its conflicting Empires; its conquering and subjugated races, we ask ourselves whether in this turmoil, amid this seething mass of antagonism, there be any law, or observed order? Thus far such order has wholly escaped the student of Anthropology. History the grandest, because treating of the highest and most noble being of nature, has been little more than a chronicler of events, and has made no attempt to penetrate the hidden arcana of human affairs. It has contented itself with the dry detail of the birth and death of kings, the simple story of empire and ruin, nor sought to evolve from the chaos of the world a science or a philosophy. From the garrulous tales of Herodotus and the chronicles of Pliny, down to the better told stories of Hume, Gibbon, Macaulay, and the deeper penetration of Niebuhr, there has been an advance only in the direction of the completeness of view presented, not in that of scientific combination by which the relations of any particular time was shown to all others.

We have now reached an age where every action is referred to law, and why we say certain effects are fortuitous, is simply because we are ignorant of the laws by which they occur.

We begin to feel that beneath all observed changes in human affairs, fixed, unalterable and unavoidable laws overrule the events which we refer to a blind and unthinking chance.

The rise and fall of kingdoms, the birth, progress and fall of Republics, the glory and the ruin of Empire, are determined in the constitution of things.

Beneath all fluctuations reposes a divine providence which wrenches all our actions after a divine plan.

We charge our leaders with want of power to stem the torrent; we charge them with bending to the popular demands but we shall find they cannot do otherwise. They are leaders because they are sensitive of the popular heart. They feel quick its intense beat and thus become instruments to execute its demands.

LINCOLN.

No public man was ever more successful than Lincoln, and none ever endeavored to fulfill the nation's desires more honestly. He was great, because he gathered to himself all its demands, and answered them as commanded by the nation's loyal voice. Not a great man in the sense that term is generally understood; a man of convictions rather than an originator, a pilot willing to traverse the most dangerous passages when commanded, rather than a captain to assume that command.

If we penetrate the subject to its depths, we shall be slow to censure and slow to praise. The individual sinks into insignificance and even nationalities become small affairs. Looking through the bars of law, is like removing to a distance from our planet. As we depart we first lose sight of individuals, who become blended with the mass, and the geography of Empires at length is only dimly revealed. At the trifling distance of the moon all antagonisms become blended, and only a glorious orb of light shines calm and serene in the azure sky.

Thus standing on the shore of the ages, gazing down on the illimitable sea of time, we lose sight of the individual waves, and as the mighty gulf stream flows silently past the headlands and promontories of history, we only notice the ebb and flow of its uncontrolled tide. Nothing is it to us if one wave is longer than another, or rushes higher up the rocky shore, or bears a drifting spar or shell, our only interest is in the underlying force by which all the waves dance in unison.

MAN A CREATURE OF CIRCUMSTANCES.

The old theory that man is a creator, not a creature of circumstances, has been a stumbling block in the way of a true science of history. It administers to his pride to call him the lord of creation. The fact is that he is an abject creature to the conditions which surround him. In sustaining this position, allow me to refer you to the map of the world. I wish to show you how intimately the progress of man is related to the great continental masses of the globe.

Bacon first observed that the old and new world, while they widened towards the north, narrowed and terminated in points towards the Antarctic Ocean, and Foster, the learned companion of Capt. Cook developed this early observation into these generalizations on the structure of continents.

The first—that the Southern points of all the continents terminate in mountains. These radiate from their interior and form abrupt promontories. Thus America terminates in the rocky heights of Cape Horn, where the Andes, already broken, fall in high cliffs into the Atlantic Ocean; Africa in the plateau of the Table Mountains; Asia, in the Deccan, where the giant ghauts form the rocky Cape Comorin; lastly Australia

presents the same characteristic in the Cape southeast of Tasmania.

The second analogy is, that the continents directly east of their southern extremities have a large Island or group of Islands. East of Cape Horn are the Falklands; of Cape of Good Hope, Madagascar; of the Deccan, Ceylon; of Australia, New Zealand.

The third resemblance is in configuration. On the western side of all of them, their flanks are, as it were, hollowed into a vast gulf. This inflection is indicated in America by the position of Arica at the foot of the high Cordilleras in Bolivia; in Africa by the Gulf of Cambay and the Indo-Persian Sea, in Australia by the Gulf of Nuyts.

A glance at the map of the world will show that all masses of land widen towards the north and narrow towards the south. This is true of the smallest as well as the largest.

Steffens first observed that the land is grouped in three great masses, or double worlds, composed of two parts united by an isthmus or a chain of Islands, on one side of which is an archipelago, on the other a peninsula.

Another aspect of configuration is of momentous consequence. The massing of land into great bodies is not favorable to civilization. Africa is the most solid, least articulated of the continents, Europe the most intersected by the sea. The facilities afforded commerce, the variety of scenery, the stimulus imparted by natural divisions into nationalities, are broad themes, based not as much on the constitution of man as that of the globe.

DIFFERENCE BETWEEN THE OLD AND NEW WORLDS.

The groupings of the land in the old and new worlds are the exact reverse of each other. The masses in the old world stretch from east to west; in the new, from north to south. The consequence of this grouping which at first seems of little moment, is that the old has a vast area, occupying the same zone; while the new, traversing all zones, presents a great variety of phenomena and exerts a great influence on mankind.

All facts of nature are dependent and mutually related. Thus the shape of continents, foreign as it appears at first to intellectual development, bears with great force on the march of mankind.

The similarity of form in the three continental masses, points to a law by which they were fashioned; and man, the plastic being, must conform to the implastic conditions of the continents, and in order to be in harmony with their conditions, he becomes directly related to the laws by which they were produced.

ILLUSTRATIONS.

You may consider that I have been tedious in thus entering into the minute details of Geography, but a few illustrations will show you that Geography lies at the basis of history.

Let us consider man's relations to the country in which he is placed, and the results of slight differences of configuration.

If the continents were depressed a few hundred feet, nothing would remain but the high table-lands, and mountain summits above an almost universal Ocean. An elevation of a few hundred feet would throw the continents into the cold strata of the atmosphere, and transform the tropics into the arctic regions. Such trivial causes decide whether a country shall be a torrid waste, or a dry plateau, a sandy desert, or a fruitful plain. A few feet of elevation only, makes the difference between the airy tablelands of Mexico and the pestilential levels at their feet; between the fertile prairies of India and the cold, barren plains of Tibet.

For example take North America. Suppose it to be tilted so that its great rivers instead of flowing into the gulf, flowed northward into the Arctic

Sea; for all the purposes of civilization the continent would become a failure. There could be no commerce along those frozen streams, and the lands facing the sweeping Arctic winds would return a poor encouragement to agriculture; nothing would be left to the unfortunate people who inhabited it but a nomadic life; gaining a scanty subsistence from their wandering herds, like the people of Northern Asia, where such conditions exist.

MOUNTAIN CHAINS.

Glance for a moment at the influence exerted by mountain chains. Setting aside the barriers they oppose between the mingling of nationalities, hedging in ambitious communities, and protecting weaker tribes from the encroachments of stronger neighbors, their influence on climate is incalculable. Suppose the Rocky Mountains, instead of skirting the western shores of America, were placed in the position of the great lakes; protected from the Arctic winds, the countries to the south would become like the plains of India. The United States would be exempt from the cold gales which are so severe in winter, spring and autumn, and of which our summer is not wholly free. Tropical plants would flourish luxuriantly where now hardy vegetation strives for a semi-yearly existence on the shores of Lake Erie.

ANDES, INFLUENCE OF.

If the Andes were placed on the eastern instead of the western shore of South America, still greater changes would result. Now the trade-winds deluge that continent, producing the largest rivers on the globe; the La Platte, Orinoco and Amazon, but as they pass the Andes, every drop of moisture is wrung from them, and on the western slope of that mountain is the rainless region of Chili. Place the Andes on the eastern slope, and the trade-winds would deposit their moisture on the eastern slope in a cascade, while they swept over the vast plains to the west, deprived of moisture. Brazil, instead of being the land of unequalled vegetable growth, would be an arid desert.

PHYSICAL CONDITIONS THUS DETERMINE THE VARIETY OF MEN WHO PERMANENTLY OCCUPY ANY GIVEN REGION.

The occupying race have been brought into equilibrium with those conditions at some indefinite time in the past, and now, so to speak, being acclimated, hold it against all others; for climate, which is their safeguard, is destruction to a foreign people.

In the earliest historic period this equilibrium had been established. Each race held essentially the same countries as at present. The Semite, the Negro, the European, held the same provinces as now. The people of Northern Asia, of Arabia and of Africa, tended their herds and roamed over the wastes just as they do to-day.

Civilization can never rise above the pastoral state in those countries; for its advancement must be a crowded population and an abundance of food. In a country so barren that only a single family can exist to the square mile there can be no progress. Vast deserts and steppes, must always be peopled by nomadic tribes, and fertile plains by agricultural populations.

CLIMATE.

There are climates where no human being can exist, as in the celebrated Campagna and Pontine Marshes, which affect the Italian just as in the days of Livy. It is only by constant emigration that the French can preserve their colony in Algeria.

In our own Southern States, the negro not only enjoys perfect health but rapidly increases, while the northern man quickly shows in the sallowness of his skin and languidness of action the workings of the malarious poison.

Chemistry cannot detect the presence of malaria. It points out no difference between the deadly climate of Vera Cruz with its long stretches of sand-beach and hills, from other healthy shores; between the Pontine and other low plains; between those places in Hindostan where a night's exposure is death to an European, and the adjoining region where he enjoys perfect health.

The Hindoo is acclimated, in these poisonous districts he flourishes vigorously, exempt from its influ-

ence, just as the negro is almost exempt from the yellow fever, the liabilities of the latter being only as 13 to 6,000 in the deadly malaria of Vera Cruz.

The white races can penetrate the South better than the black can the north. One suffers from malaria, the other from consumption.

THE APPLICATION

Of these considerations is easily made. If we suppose Central Asia to be the point of dispersion, the waves of emigration must necessarily follow the paths marked out by the geographical contour of the surrounding lands. When the earliest waves set out, they were rudest savages without a bow or arrow. They could not pass broad rivers, arms of the sea, or mountain chains.

Had the Old World been one vast and interminable plain, the dispersion of man would have been quite different. There would have been little of that difference of race now so noticeable; the differentiation of continental masses having direct influence on the differentiation of race.

The Dark Circle Room.

CONDITIONS.

The advanced Spiritualist understands, and the candid investigator must soon recognise in the developments of Spiritualism, the importance of scientifically adapted conditions.

To the skeptic it may be said, if there be any degree of truth in the statements made concerning the manifestations, they must be developed by the operation of forces occult in their nature, and hence exceedingly liable to be affected and hindered, if not absolutely prevented; by conditions inimical to their evolution or action.

The supposed force of gravitation operates alike under every condition, but it does not belong to the class which are controllable by any form of mind of which we can realize a comprehension. The expansive force of steam is available only under proper conditions of development; and its highest effectiveness is not secured unless its conditions and the law of its action are complied with, as made known by exceeding study and long-continued experiments.

The same in perhaps greater degree is true of electricity, and all the kindred imponderables which are utilized by scientific manipulation, in the service of the laboratory, the hospital or the manufactory. In chemistry, conditions are everything to the result; and much time, labor and material are sometimes wasted, because of negligence or ignorance in regard to the delicate conditions requisite for success in the attempted analysis or combination.

The most common branches of manufacture, or the pursuits of agriculture, all are evidently under the same ruling; in fact success in any direction is attainable only as the consequence of observation and restless industry in discovering the essential conditions of any case, and maintaining those which most contribute to the result sought for.

It appears then most absurd that any attempt to explore the secrets of a force, or power, or intelligence, unknown in its nature, and marvelous in its action, should be preceded by a denial of any special conditions, and the assumption beforehand of that understanding which in ordinary cases we are happy to possess, at the close of long and earnest study.

Yet this is the precise manner and spirit in which many approach the important investigation of Spiritualism; even assuming a hostile attitude, and boasting in their presence nothing can be done; thus commencing by depriving both mediums and the power which operates through them of the very arrangements, conditions and elements known to be essential. Failure is often the logical result, at which they are unreasonably chagrined, embittered and disappointed, because while they ignorantly arrange the time, place and conditions for a procedure of which they confess and boast ignorance, they are unsuccessful in witnessing such phenomena as are easily possible when and where scientific arrangements or accidental combinations have produced the most favorable disposition of persons and things.

Of course the actual and natural demands in the case are to be regarded, and not the whimsical regulations of some assumptive and presumptuous ignoramus, or the imposture-favoring contrivances of the juggling trickster. To supply all that is needed or is favorable to the action of the invisible power; to allow all that is gratifying to the assumed intelligence in control; all that is conciliatory, encouraging and harmonizing to the media; while at the same time affording the best facilities for observation and ample opportunities for detecting delusion, imposition or any dishonesty, must be the object of every particular adjustment.

The first requisite in the order of investigation is evidently a place adapted to the purpose, in which researches and experiments may be conducted; and without elaborating the reasons for every recommendation, or attempting to set forth in definite order any full description of all the paraphernalia or apparatus which might profitably be employed, we will give such simple and elementary suggestions as may serve the purpose of the ordinary observer. The critical and ingenious student and scientist will hardly need to have every step marked out for him, for the intelligence controlling the phenomena, will be able and ready whenever the simple forms of communication are developed, to advise the student and arrange the method, agents and instruments favorable to their operations.

As individuals possess varied qualifications, and are in a greater or less degree adapted to development and use as media, so different localities possess mediumistic qualities, and are more or less favorable to the evolution of occult forces, and the development of Spiritualistic phenomena. This is true of different portions of the earth; of continents, of zones, of countries, and States, as compared with each other. The influences of the soil, of climate and location, go far to determine the constitution and character of individuals, and are no less potent in every other direction.

Circles have been held wherein electric apparatus of a peculiar nature, evolved a current which combined with the emanations of the media, and the spirit elements of the inner circle, produced wonderful and tremendous force, manifest in startling and almost incredible performances. The best results have appeared, (mediumistic power and other things being equal), in localities where an intense, and voluminous mundane electricity could be evoked. The crests of barren ridges covered with resinous trees; the rocky shores of stormy and turbulent seas, the interior of vast deserts, or the expanse of the distant unfathomed ocean, have been the scene of their production. Certain houses are more favorable than others, and certain rooms apt to become distinguished in the house itself.

The analysis of the facts in the case seems to indicate that as convenience will not allow much choice of geographical position, we pay attention to selecting the part of a building most adapted to the purpose, or better, construct a small house or lodge from new material, selecting some elevated, dry, airy location. A building which will enclose a room twelve feet square, can be made to answer the purpose; this may be enlarged to twenty feet square, if the circle is a full one; pine or other resinous wood is the best material; the walls should be twelve feet high, close, thick and substantial; there is no need of a floor under the roof, which should be pyramidal; thus the centre of the room will be from fifteen to eighteen feet high. No windows are needed, and the door should fit closely to exclude the light. Arrangements for warming and ventilation must be made in such a way as to preserve total darkness. This can be done by crooked tubes, or by a little ingenuity in arranging a ventilator on the roof. Health and comfort should be considered, but a superabundant supply of air will be found detrimental.

If the construction of such a building devoted solely to the uses of the circle be considered too costly or otherwise unadvisable and impossible, the next most desirable thing will be to secure some room well adapted to the purpose. It should, if possible be located in some house as described, the room to be of suitable size and height; the family harmonious;

and so situated as to be able and willing to reserve the room for the meetings of the circle only, or for music without company.

The room being thus secured free from intrusion, the windows are to be boarded up with matched and closely fitting blinds, every crack and crevice closed to preserve perfect darkness, and the arrangements for warming and ventilating regulated as described in connection with the house or lodge.

If no room can be found which can be given up to the use of the circle, we may still proceed, but not usually with the same facility. A room should be secured where the circle may meet regularly, and dark curtains of like material hung to shut out the light. The same preparations should be made as in other cases, as far as circumstances will permit, then the success of the circle may be great, provided the ordinary use and common occupants of the room have no obnoxious influence.

If the manifestations are sought for as is often the case under improvised conditions, in uncertain places, and with mixed companies, the details of the circle should be carefully considered, and great pains taken to secure harmonious conditions.

It should always be remembered that it is most desirable there should be no occupied room above the circle room, and as it is desirable also to be upon the ground floor, the advantage of a one-story building is evident.

The arrangements for seating the circle depend upon the number composing it; this should not exceed thirty. The seats should be arranged carefully, so as to bring the front of each person equally distant from the centre of the circle. The "circle-table" should be placed in the centre, and the media, one or more, seated near it. The musical instruments may then be placed upon the table, the circle be formed around or in front of a melodeon, an organ, or piano. There should be no carpet, matting, or oil-cloth on the floor when it can be avoided, and the general management should be based upon the hypothesis that courtesy, kindness and honor are the characteristics of that with which we have to deal, or at least, if we deny the personality of the influences, that they are ever due each and all under every condition. §

Woman Suffrage.

Rev. Mr. Ames and Hon. S. J. Finney addressed the Woman Suffrage Convention in Sacramento on Thursday evening, Feb. 3d.—*San Jose (Cal.) Mercury*.

Those who know Mr. Finney, not only in Ohio, where he formerly resided, but throughout the northern States will be glad to learn of his continued devotion to and of his public labors in aid of those reforms, that engaged all the fiery eloquence of his soul, on the rostrum and with the pen, before he became a resident of the Pacific Coast.

We rejoice to know that Selden J. Finney, although a member of the California Legislature, is not backward in publicly declaring his sentiments, not only as an open and avowed Spiritualist, but as an advocate of Woman Suffrage.

He has more than filled the expectations of his many friends, both East and West, as a legislator. With keen perception and deep reflection—broad, liberal in his views, humanitarian in sentiment, sincere and earnest in conviction and ever seeking justice in his conclusions, he looms up in the midst of pigmy politicians, and grandly illustrates that large and practical statesmanship our government so much needs at this time.

Mr. Finney's speech on the 15th Amendment, which reached us some time since in the California papers, was a master effort in logic, argument and eloquence, which the following brief extract of Assembly Proceedings plainly shows:

"The discussion of the Fifteenth Amendment was the special order and consumed the entire day. Speeches were made by Lambert, Oates and George R. B. Hayes, on the Democratic side, when they were followed by Finney on the Republican side, in one of the ablest speeches that has ever been delivered on this coast, in which he completely annihilated the Democracy, destroyed their every argument, and left them nearly demoralized. King, Haile and Ryan followed, the latter making an impetuous, earnest effort, but his principal constitutional point was speedily destroyed by Finney in a few words."

His friends are watching his political career with hopefulness and pride. ||

PHENOMENAL.

How abundantly do spiritual beings display the power which belongs to them. Like ever flowing water, they seem to be over the heads and on the right and left of their worshippers.—*Chinese Analects*.

He who would philosophize in due form, must dissect nature—not abstract her, as they are obliged to do who will not dissect her.—*Lord Bacon*.

He who, outside of pure mathematics, pronounces the word, impossible, lacks prudence.—*Arago*.

I am unable to define what is metaphysical in physical science. . . . A theory may be perfection as far as it goes, but a consideration going beyond it is not for that reason to be shut out. We might as well accept our own limited horizon as the limits of the world.—*Prof. Faraday*.

Whenever a fact comes to me, I am ready and willing to receive it.—*William Denton*.

Phenomena.

An honest tale speeds best, being plainly told.—*Shakspeare*.

The following correspondence explains itself.

The superstructure of Spiritualism rests upon such foundation stones—a truth which cannot be affirmed with equal justice of any other religious system known among men. The multiplication of these stubborn facts, the like of which occur not outside of the spiritual theory, prove more than a "tower of strength" against the assaults of the superstitious, the bigoted, the dogmatist, the skeptic, or the pure materialist.

The lady in question positively asserts that she knew absolutely nothing of the parties mentioned in the following correspondence—not even that there was such a town in the State, until the result demonstrated it. And we know her to be of irreproachable character, entirely above all thought of deception. She is the mother of "Rose and Lily,"—the twin sisters—one a "sunbeam" in spirit-life, the other a "rosebud" on earth—an account of whose communion before they were four years of age, has been published and extensively read.

The incident mentioned below, is but one of many similar occurrences, which if permitted would consume no small portion of her daily life. And this lady's experience is only a sample of what is occurring to many others throughout our country.

"Out of the mouth of two or three witnesses shall the truth be established." B

SPIRIT WORLD, April 5, 1869.

I want to come to you.

Tell mother, I see her and father often; but I am with you most.

My dear one, love our babe; teach it its mother still lives and loves it with all a mother's love.

Your own, as in life, MARY

To WILLIAM Z. PRATT, Williamstown, Vt.

WILLIAMSTOWN, Vt. April 26th 1869.

Mrs. Waterman,

I received a note from you or rather from my wife through you. I would like to ask you if you had been informed about me in any way.

The note which I received from you, was not satisfactory to me I should like to hear from you again or rather from Mary. If she could inform me of something that happened when she was in this world, I would have reason to think it came from her.

That letter came very unexpectedly to me.

WILLIAM Z. PRATT.

BOSTON, MAY 2nd 1869.

My dear friend.

Your letter of the 26th ult. is received.

I know nothing about you; never heard of you, and did not know such a person existed, until a lady in the spirit world solicited me to write to her husband for her; which I did as she dictated, names, Post office, and all; but as she is now here she may say the rest.

With respect, I am sir, your sincere friend,

MRS. S. A. B. WATERMAN.

Wm. Z. PRATT, Williamstown Vt.

SPIRIT WORLD, May 2. 1869:

Dear William.

My darling husband. I come to you again

Why do you doubt; I thought if I came in the way I did you would know at once it was from me.

What better proof can I give? Did I not tell your name and mine? Did I not tell you what to say to father and Mother? What to teach our babe? and yet dear William you doubt. No darling, do not doubt any more. Remember your own Mary has not left you

but that she is still with you, loving, caressing you as of old.

William darling, do you remember what delight I took talking with you, the week before I was taken sick? the last week of my general health how much I longed to be with you all the time; the last lecture we attended together; I have forgotten who gave it but they told us of the blessed communion of the two worlds. How I enjoyed it! Is this sufficient?

Love, I do so want you to accept this as from me and come often.

Give my love to all. My sour babe, over and over for me. Tell it manly with it most all the time. Now, my dear Husband, do not feel so about me any more. But look on me as a loving word from me and, come to me in a letter as often as you can. Give my love to all.

Your own loving

MARY.

WILLIAMSTOWN, May 16th, 1869.

My dear friend.

I received your letter a few days ago and have not seen any time to answer until now.

It was satisfactory to me.

I have written a letter to my wife which I will ask you to answer sealed.

Please excuse mistakes. From your sincere friend.

WILLIAM Z. PRATT.

Correspondence.

EDITOR AM. SPIRITUALIST:

Sabbath day, March 13th, 1870, marks an event in the memory of Spiritualists of this city long to be remembered.

A week ago the leading Spiritualists met and resolved to organize their forces in this city and vicinity. A suitable Hall was procured, and by the energetic efforts of sister Annie Musser, over four hundred dollars were subscribed. The Hall is well furnished, and centrally located. Dr. Cooper, of Belfontaine, O., assisted in the dedication of the new Hall. He delivered an eloquent and instructive discourse to a large and intelligent audience in the morning and evening. Subject of morning lecture, "Bible Spiritualism"—evening, "The Progress of Religion." The Hall was dedicated to all "Liberal minds," and "Progressive Religion," and may be known hereafter as "Progressive Hall."

Intelligent lecturers coming through Dayton, O., may hereafter be accommodated, and we invite all who feel the truth of this glorious philosophy to meet with us and assist in the great work of man's reformation.

Yours Respectfully,

J. S.

DAYTON, O., March 14, 1870.

A Root in Deep Soil.

In the *Banner of Light* of March 19th, our young friend Cephas B. Lynn, condenses the results of his intuition and tuition, in a manner fit for a model to some of the verbose writers who habitually "darken counsel with words without understanding." Cephas is striking roots into various soils, prophetic of grand growth. His thought is clear, his expression good, and yet it seems one or two of his ideas are not fully brought out and that he has borrowed words which are less pertinent than the common vernacular.

He says, "It is old, old *Supernaturalism* to affirm that Spiritualism is to mold us. We are to mold it."

In the AM. SPIRITUALIST, Vol. III, No. 4, we said, "We are not to systematize Spiritualism, however, it is to harmonize us."

As Spiritualism is a fact, a science, a philosophy, a religion, we are at a loss to see how we can "mold it." The facts of nature form us; we discover laws, not create them; religion is natural, universal; we can only appreciate it; yet it is true we modify our own surroundings, and thus indirectly qualify ourselves. We may systematize our knowledge into scientific form, refine our science to meet philosophic requirements, and mold ourselves into the true, the good and beautiful, revealed as the glories of our religion. The virtues, though general, are not a system, and "Free Religion" not such a novelty as as to require a new order to preach it. §

RELIGIOUS.

Man's Free Agency.

BY CORA L. V. TAPPAN.

Do the decrees of Omnipotence in any way interfere with the free action of the human mind? Of course, this is the long-disputed question of man's free agency, presented in different language, but expressing the same idea. With our idea of Deity, we shall endeavor to take an impartial view of the subject, giving our opinion, simply as our own, in accordance with our highest conceptions of truth. We conceive that the distance between the infinitude of God and the finite conception of man is so great, that the actions of Deity, compared with those of humanity, lose all the great ideas of comparison, that we can make nothing which man can do, or does, represent our ideas of Deity. We believe that He acts infinitely, and consequently acts upon all things in His universe—that the same power, the same law, the same idea, which are the law, the power, the idea of love in that God, pulsates as near to each heart as the throbbing of your own bosom, is near to us all as the mother to the child, as the perfume to the flower, and that this idea, that God has made everything in the infinite, while the finite mind adapts these infinite rules to the requirements of its own affections, is the direct point at issue. If Deity is infinite, and comprehends the past, the present, and the future, then He must have understood, from all time, every thing, every man, every action, which was to be in his universe. If His great mind has gone forth, in any creation or in any deep decree, then all included in that creation are under the control of the same laws. In the case of the calling forth, by His divine mind, of a higher creation, then all things of that creation must be under the influence of certain laws. And if as the last of these productions, as the highest and most perfect on the earth, or in the universe, the *human soul* is the creation, then all human minds and souls must be under the control of the same infinite law.

But with this infinitude, there is nothing to prevent man's free agency. With this great development of the Infinite Mind, there is nothing to prevent individual aspiration. For all ideas, of all men, upon free agency, cannot transcend the freedom of the infinite Jehovah. You can never go outside of God's universe. You may go as far as you please from any beaten track laid down by your forefathers, or by any man; you may diverge as widely as you please from the paths of knowledge, of morals, or religion, laid down by any who have preceded you; but remember you can never go outside of Deity. You have eternally before you—you can never go beyond—that everlasting presence, that eternal Now, which stares your soul forever in the face. If man is accustomed to believe that God does not interfere with his daily matters of life, it is very well. Perhaps God, the Infinite Jehovah, is not directly present at every act you perform, but He knows the pulsations of your being, the throbbings of your heart, and never leaves you else you would be nothing. If Jehovah were not everywhere, in every time and every place, chaos would ensue. No more could one soul exist, for one moment, without the positive presence and power of the Spirit of God, than could one star revolve in the universe, without a centre, around which to revolve. No more could the ovel of the tiniest flowers that springs, away in the desert, live without this positive principle of life, in Jehovah, than could the same star revolve without any fixed orbit, or any source of life. No more can the eagle, which seems to fly at will and build his eyry upon the highest mountain-peak, sail in majesty and beauty through the air, without the pulsations of this Divine Spirit, than could man's physical form exist without a soul, than could the flower blossom, unless the germ is planted in the soil. No; it is useless to attempt to get away from Deity, to ascribe your actions and thoughts to your own finite powers, or to the powers of the devil, or of any other spirit.

(Continued in our next.)

The Fog Lifting.

It is often said that this is an age of skepticism. It is at all events, an age of reluctant skepticism. Its cry is, "Lord help mine unbelief." Men fight against doubt. It overcomes them, conquers them, carries them away captive despite themselves. "I wish," said one such reluctant skeptic to us the other day, "that I had your Christ. But to me Christ is dim, distant, intangible." "I would be glad," said another, "to believe immediately. I want to believe. I do not disbelieve. But I have no assurance." Many a sail comes to anchorage out in the fog simply because it cannot see the lights which guide to the harbor. If skepticism is sometimes a fault—it is oftener a misfortune. Now for such reluctant skeptics there is always the ringing of a fog bell. It is happier, doubtless, to come into God's harbor through fair weather and beneath blue skies. But even the most constitutional doubter may come thither by following the fog-bell. Listen to its message. "If any man will do his will he shall know of the doctrine." "Oh! taste and see that the Lord is good." Doctrines are doubtful, but duty is plain. Christian experience does not wait on Christian understanding. There is a better way out of skepticism than that which investigation affords. Philanthropy is the road to piety. "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him."—*Christian Union*.

That's good Beecherism, but very bad Christianity. "God's harbor," what and where is that? Is it an orthodox belief; the Church; or Heaven? Most infidels are honest, and even those who seem mere cavilers, not amenable to right reason, are as they are, often from organic tendency, mental fixation and ossification. If philanthropy were the pilot into the church, most of the stout craft that sail the seas ("not come to anchorage") as Atheists, Deists, Rationalists and Spiritualists, would crowd that port, for the Ocean of Universal Love is their old cruising ground; and there they had better continue bravely to sail, than to rot dismantled of the wings of thought, at the worm-eaten dock of a dilapidated Theology. "Come nobly into port, or sail with God the seas." We admire the undertone of the spirit in this extract in the main, but would not disparage investigation. Our life is motion. We are not formed for idle storeships, merely to serve with capacious maw as receptacles of the good things of life; but as active cruisers on the Ocean of Being, over the billows of experience, through the storms of adversity, or the lifeless calms of disappointment. To "learn to labor and to wait" is the object of the voyage. REASON commands the ship, INTUITION sweeps the heavens with the glass of vision; careful ANALYSIS pores over the chart of existence studying the facts for the log of Knowledge. Philanthropy may hoist the signals of Truth, to guide and warn the unwary, or drop a cable to take in tow any disabled consort; but brave INVESTIGATION is the guardian of all. He must always be at his post; sleepless, alert, careful of harm to others but careless of hardship to himself. He must stand forward at the bows, and while with shortened sail and bated breath we navigate the shoals of error, the ceaseless plummet of judgment must ever rise and fall, the fathom-line of induction measuring the depths as we go. Brave, noble, candid Investigation! the salt spray of controversy may dash over thee, the ice of indifference may chill thee to the heart, but faithfully must thou fill thy office. 'Tis only when we hear thy loud, honest, musical, satisfied voice, that we know we are safe. We will trust thee then; no dogmatism shall lash the helm of opinion fast with the chains of prejudice, that the false pilot Authority may board us and steering by steeple-tops on the barren shores of bigotry strand us on the quicksands of deception; wreck us on the reefs of superstition, or overwhelm us in the whirlpool of fanaticism! Guided by these, "by reason steered," we shall find our way into the deep channel of principle. We shall catch the currents of law, and conveying many a misled, half-lost craft out of the "fog" of sectarian creeds, hoist with songs of gladness the broad white sails of Science, and with Freedom's banner floating in the sunshine of Inspiration, sweep gloriously on in the course of eternal progression. §

A little learning inclineth mens minds to Atheism, but depth of knowledge bringeth them back to religion.—*Lord Bacon*.

A High-handed Outrage.

THE WARDEN OF THE OHIO PENITENTIARY REFUSES TO LET AN INMATE READ A RELIGIOUS NEWS-PAPER.—The Editor of the *Religio Philosophical Journal*, S. S. Jones Esq. of Chicago, kindly donated his interesting newspaper to a poor convicted felon in the Ohio Penitentiary, believing, as he says: "that none are so depraved that they may not be elevated and restored by the law of kindness and proper treatment to the plane of true manhood."

The Postmaster at Columbus sent the Editor the following notification;

Editor Journal:—Pursuant to instructions from the Post Master General, I beg to inform you that your paper, addressed to "J. H. Brown, Ohio Penitentiary," is not taken out, but remains dead in this office. You will please discontinue the same.

Reason;—Enclosed from Warden Ohio Penitentiary.

JULIUS J. WOOD P. M.

In this was enclosed the following from the Warden of the Penitentiary; "This paper is not admitted into the Ohio Penitentiary. The man to whom it is addressed is here for the murder of his wife, and I do not wish to have him still further corrupted by any such publication as this. Please discontinue it."

R. BURR, Warden.

"Now, the question arises," says the *Journal*, "by what authority does this Warden presume to pass judgment upon the moral effect of this paper? And why, as a servant of the people, does he assume censorship over the public journal? Let it be borne in mind that it is the character of the paper that his objection goes to and not a general objection to all newspapers."

"It resolves itself into this—he, in accordance with the spirit of the assumptions inculcated in the dogmas of the churches, has already foreshadowed that which will become an established assumption in a short time, unless liberal minds repel it boldly, manfully, and unfalteringly, until resistance shall be no longer be required—until the fundamental principles of the American government shall be understood and maintained. Let every man and woman see to it, that this spirit of intolerance is crushed."

To which we say, Amen.—*Ohio Democrat*.

And Amen! from our corner brother. We are having a good deal too much assumption and insolence from these self-elected champions of "the Gospel" after their own creed. Let Mr. Burr "note an exception." We are glad friend Jones resents the insult. He has scattered the *Journal* with a liberal hand. Of this we approve. About one-third of our issue is mailed gratuitously, some copies to prisoners and asylums. It is a sacred duty and privilege, and shame to the audacious hand of any one who, "dressed in a little brief authority" attempts to thwart our charity. The time for mild acquiescence in such things has gone by and a bolder policy is the only proper one. §

More Christian Charity.

"By their fruits ye shall know them."—*Ascribed to Jesus*.

THE PERSECUTION OF THE JEWS IN ROUMANIA would seem to have recommenced. A letter is published in the journals from the pen of M. Cremieux, President of the Alliance Israelite Universelle, and which says: "A new circular has been addressed to the Roumanian Prefects by the Minister of the Interior, to command the expulsion of all the Jews of the rural districts, and the order has been executed with a refinement of barbarity unfortunately too often shown by the agents of government. Since the date of theseventh of last December all the Jewish inhabitants of a village in the district of Bacan have been plundered, maltreated, driven from their homes, dispersed about the open country; and all in spite of the rigors of a frost so severe that two children died on the way. We have now just received a list of those exiled from the district of Falcie; it amounts to ninety four families, forming about 500 persons. Even in the towns, Jews have been deprived of the right, which had been partially restored to them, of devoting themselves freely to commerce; as during the whole of December they were excluded from all public sales and adjudications."

Henry Ward Beecher compares the different religious denominations to the different pockets in a suit of clothes, and says it is of little consequence whether one goes to heaven in an inside or an outside pocket.

The Sabbath and Cheese Making.

A correspondent of the *Medina Gazette* says:

"You ask for facts; here are two. Dea. Wilcox, Twinsburg, O., works up Saturday's milk on Saturday night before 12 o'clock. He receives Sunday's milk at 4 o'clock Monday morning and works it up immediately, and then proceeds with Monday's milk. Thus he serves his patrons without encroaching on the Lord's day. His patrons, some thirty in number, kept their Sunday's milkings in pans on their cellar bottoms or lower their cans into wells. Their united testimony is that there is no more necessity for running a cheese factory, great or small, on the Sabbath, than there is for running a saw mill.

The testimony of the Northfield, O., cheese-makers is the same."

Verily, Deacon Wilcox, we suppose "them's facss" down in Twinsburg; O., but how is it with other farmers, where the milk and cheese business engage their attention every day in the week? There are a few questions suggested to our mind by this Sunday milk problem, which we hope the Deacon, or some other Christian farmer engaged in it, will do us the favor to answer. It is assumed and claimed, by certain individuals who seem desirous to impress others with the idea, that they are in possession of an unusual amount of piety, that it is wrong and sinful for farmers to save and take care of their Sunday milk by making into cheese on that day.

If the assumption is true, of course that kind of labor in the orthodox Christian view must be sinful, and one cheese might cost the Deacon his soul. Perhaps, even then, if that could happen, it might not be a very costly cheese.

But we confess, that with the orthodox view, it must be truly a terrible thought for Deacon Wilcox, the bare possibility that finally he may "lift up his eyes in torment" and as in the flames of an endless hell, roaring, crackling and burning without consuming," he unavailingly reflects and bitterly remembers, that he has been sent to hell by a "just and merciful God," because he committed the awful sin of making one single cheese on Sunday.

Is it sinful for Christians to possess property in cows on Sundays? Is it sinful for Christians to perform the necessary labor to supply their cattle with food on Sunday? Is it sinful for grass to grow and cows to eat it on Sunday? What the result? Why milk, much milk in the season thereof, Sundays as well as other days. Are the cows to blame? Of course not. Now, there are the cows, and they must be milked, or both cows and Christian pockets will suffer and Deacon Wilcox will not have as many dimes to aid in sending the "blessed gospel to the heathen!" So what shall be done with the Sunday milk? "That's the question!" with Christians in the milk business. No such question disturbed the mind of Shakespeare. The inquiry that seemed to baffle his great powers was "to be or not to be!" Whether we exist in a future life or not!

But an inquiry of such magnitude, is of little consequence to determine, in the opinion of church deacons, and the whole throng of professed Christians, while the awfully great and solemn proposition of whether cheese shall be made on Sunday to save milk, becomes a knotty, unanswerable problem for their muddled brains. But what is to be done with the Sunday milk?

We are told that Deacon Wilcox, down in Twinsburg, Ohio, "works up Saturday's milk before 12 o'clock!" and "Sunday's milk at 4 o'clock Monday morning, without encroaching on the Lord's day." Happy, generous, self-sacrificing deacon, to work nights, so as not to encroach upon "the Lord's day." Does the "Lord" appreciate the Deacon's efforts, we wonder? Has the Deacon heard from the "Lord" upon the matter? Does this pious cheese maker *always* stop work before Sunday comes? Does he *know* just where Sunday begins? Perhaps Deacon Wilcox *regulates* the day called Sunday, and if so, he can doubtless tell to a second, when to drop the "curd stick" and take up the "prayer book!" How much sleeping in "the Lord's house" on "the Lord's day" the deacon does to make up for night work we are not informed. Would suppose the deacon to be entitled to a good long nap—say

from 4thly to 10thly—but by all means fully awake during prayers! Whether he could claim so great a privilege as that *enjoyed* by a Baptist deacon in this city of almost every Sunday, of both sleeping and loudly snoring in "the Lord's house," is more than we know. Whether it is any "more necessary to run a cheese factory on Sunday than a saw mill," we congratulate Deacon Wilcox upon the happy prospect of some day going to a country, according to his Bible, of "green pastures and living waters," where no unruly cows have to be "poked" or fed—where the soul is not harassed by cheese-making on Sunday; although "milk and honey perpetual flow," and where the only labor of the cow-milking-cheese-making saints of earth will be, to make heavenly music on golden harps, and join in singing that new and original chorus, chanted when "the morning stars first together sang, and all the world shouted for joy!"

The Narrow Way.

Mr. E. H. Ellis, of Salem, Ohio, in the *Investigator* of December 29th, advocates the idea that Spiritualists and Materialists combine for every good word and work, irrespective of differences of opinion; with which we earnestly agree. But a writer in the same paper, January 5th, replies to him, in a temper so uncomfortable, that we do not wonder he assumes a *nom de plume* instead his own name. We never like anonymous writers, especially if any one inclines to be severe, or insulting. This one calls himself "Materialist," and says he is anxious there should be co-operation among Spiritualists and Materialists, "to the extent that their bond of union is the truth, but not otherwise." There is the bigotry, intolerance and narrow uncharitableness of the Church over again! Must we wait until all think alike, and all believe the truth, before we can work together? Can we find a "bond of union" in a philanthropic impulse, stronger than adherence to the creed of "Materialist," or that of the Evangelical Union. We are in favor of discussion, (and of *setting hens* but do like a chicken now and then.) but "Materialist" is abusive; he says: "To be more explicit and definite, I am satisfied from my own personal observation and experience, that such spiritual mediums as the Davenport brothers, Read, Eddy, Ellis, and all of that stamp, are mere pretenders and imposters, who go about the country, imposing on the credulity of the honest and simple. They are upheld in this miserable work by Spiritualists as a body, and by such spiritual papers as the *Banner of Light*, the *Religio Physiological* (Philosophical) *Journal*, the *Present Age*, and the *American Spiritualist*. That paragraph is as untrue as if it were written by a Christian. Leaving out of question the fact of the matter in regard to the character of these media. They are not in *any* way upheld by all Spiritualists. There are very many who denounce all those mentioned, not that they may not be media, but that as they affirm they are *sometimes* deceitful. "Spiritualists as a body" despise dishonest media.

As to the AMERICAN SPIRITUALIST, it has again and again urged carefulness in investigation; has denounced rope tying as "insufficient security," and been prompt to expose deception whenever and wherever we could detect it. If the public, physical media can be proved imposters one and all, so much the better! let us have truth. But we do not believe all are always dishonest, we believe, *we know*, there are genuine "physical phenomena," and having run the round of the *exposers*, see no reason to change our opinion.

To affirm and insinuate as "Materialist" does, that we knowingly uphold a "miserable work" of deception, is as false as it is ungracious. If we are in the wrong, we are conscientiously so, and will yield to conviction against our senses even, whenever we see good reason.

(*Investigator* please copy.)

In a recent trial in California, where Chinese evidence was admissible, the prosecuting attorney, having some doubts as to the correctness of the testimony inquired of the interpreter whether a Chinaman under the usual oath would tell the truth. "Oh, no," responded John, "Chinaman lie, alle same as you lie; alle same as any Melican lie!"

Egotism.

BY J. BAKER.

An eminent English writer in defence of the Bible has said, that in making a prophet God did not unmake the man. They (the prophets) show by their own statements they are men liable to err. We make the same statement in regard to the development of mediums. Their mediumship depends so much on physical organization that we must not look to them mentally or morally as superior beings; yet being much sought after and admired, they are in danger of growing into that idea, though how development as seers can make them philosophers, geologists, or scientists, I for one fail to see. Nay, I have often found them the contrary, yet exceedingly sensitive on being disputed, or gently reminded of their defects.

True learning and deep philosophical research are usually known by modesty, and are unassuming, while superficial mannerism is haughty, assuming and dictatorial, and is always characterized by egotism.

Romanism and the Schools.

It must not be forgotten for a moment by those who labor for unsectarian and universal public education, that the Romish Church is the implacable and undying enemy of common and free schools. She is the determined and restless foe of all education of which her dogmas do not form a part. Her priests are the only competent superintendents of learning in her opinion, and by all means will she seek the destruction of every system which fails to concede their supremacy. Banned in Austria they seek power in America, and only ceaseless vigilance can preserve the future of the Common Schools.

METHODISM AND THE COMMON SCHOOLS.—The Methodist, of New York city, proposes that, in the conflict with Romanism for the preservation of our common schools, Methodism should move "to the front," and reckon its single power by comparison of statistics. Methodism has a clerical force of 8,700 itinerant preachers, with local preachers to make a total of 18,900; while the Roman Catholics have above three thousand five hundred, only one-fifth of the number. Methodism has 1,115,000 members, reaching above 5,000,000 of people, while the Catholic population is estimated at only 4,000,000.

Methodism is a fact, Methodists a power; and they are not a little vain of their numbers and discipline. Old-fashioned "poke-bonnet" Methodism is out of date. In all our cities Methodist Churches are among the most luxurious and grand. Let them move to the front if they will. We are aware the Catholics oppose the Bible in Schools as they would oppose schools of any kind which they could not control. We are as much inclined to trust one party as the other.

In September last Mrs. Myra Bradwell of Chicago applied to the Supreme Court of Illinois for a license to practice law, and her application was denied solely on the ground that the disability of her married condition rendered it impossible that she should be bound by her obligations as an attorney. Mrs. Bradwell afterwards submitted a printed argument to the court, which is represented as being very able, and the court reconsidered her application but last week again denied it. In denying the application Mr Justice Lawrence delivered a very elaborate opinion, deciding that no woman can be admitted to practice law in Illinois. An attorney, the Court say, is not merely an agent but an officer whose business it is to assist in the administration of justice. If a woman fills this office, every office in the State will be open to her. The adverse argument is based mainly on the common law as it affects the property of women under the statute relieving some what its rigors under it which have denied women the right to hold office.

The grim judges were very polite, and told how much pleasure it would give them to grant licenses to women, but they took care to close up the avenues against the reformers by remarking that "courts of justice were not intended to be made the instruments for pushing forward measures for popular reform."

Connecticut proposes to pass a law restricting people from procuring divorces until they have been married at least two weeks.

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The Editor-in-Chief (†) will contribute exclusively to THE AMERICAN SPIRITUALIST.

"RESOLVED, That we are Spiritualists, * * * and that any other prefix or suffix is calculated only to retard and injure us."

Honest, Not Hostile.

"Sweet are the rebukes of a friend."

An esteemed friend, a radical Spiritualist, one whose pen has done scholarly service for the truth as we receive it, is kindly critical of our paper, and unwilling to be known as a contributor to its columns, because of what he describes as our "extremely and bitterly hostile attitude towards everything and everybody bearing the name of *Christian*."

Since this friend has himself suffered from the persecutions of Christians, and has answered only wise and gentle words; since his deeds of religious devotion to the poor, distressed and ignorant, have been a co-operative work with Christians, he has the right to say, as he does, "I know that among them are numbers of honest truth-loving people, earnestly following the best light they have."

Our good friend is not as good a reporter of our attitude as of the condition of many members of the sects, in regard to whom we know he writes most intelligently and sincerely. We confess to our distaste for the name *Christian*, though well aware that, borrowed from the Platonic and Eclectic philosophies, Christianity holds many ideas which are its only "essential doctrines" for us, the rest is Pagan Mythology, or Judean barbarism. We do not, cannot receive the general principles considered essential by Christians, and have therefore no right if we desired, to allow ourselves to pass as Christians in any sense, though we might give less offence by so doing.

We look for the "best exposition" of a creed to the best minds among the majority of those who profess it, and we shall find the sense of Christianity somewhere between the Congregational Church and the Ecumenical Council. We are sure the so-called "Liberal Christians" are outside of Christianity altogether, and with us into something better. We are opposed to Christian dogmas, "extremely and bitterly hostile" to the doctrine of "total depravity," of a "personal devil," a "brimstone hell," "vicarious atonement," &c., &c. Kindly disposed persons may be willing to infuse the life-blood of new and unwarranted meanings into the dead bodies of these old assumptions, thus "offering to men nobler and worthier interpretations of what they already believe," but we cannot, knowing the strength of the present vintage, see the wisdom of "putting the new wine into old bottles." The decaying skins of dogmatism cannot retain the force of absolute facts.

We are no more the enemies of Christian men and women than we are of Mormons, of Buddhists, of Mahomedans, or Infidels and Atheists. We are not sufficiently Christian to hate our fellow-man because we differ in opinion. We have sometimes reported the inconsistencies and immoralities of Christians—even of the clergy, but have not given a hundredth of that which might have been brought forward.

There has been no animosity in our course, but as we as Spiritualists have been traduced by Christians, we have sought to ventilate their arrogance, and prepare them for a common sense treatment of others, by showing that their creed did not save them from the same errors which in Spiritualists they charge to the effect of our philosophy.

We wish we were at liberty to publish our friend's letter for the many good points raised in it, but for our sin (?) are denied the privilege. §

Illness of Hudson Tuttle.

In consequence of the recent illness of the Editor-in-Chief, we have little to present to our readers in this issue from his pen; but we are happy to announce his convalescence, and the resume of his editorial labors in our next number. Bro. Tuttle's sickness was brought on by too great mental labor, in preparing his recent works for the press, together with other literary work. ||

Letter from Thomas G. Bane.

GENEVA, Feb. 22nd, 1870.

MR. A. A. WHEELLOCK:

Your issue of the 12th inst., does not give a fair representation of what I said at the close of your lecture in this place.

I said, probably two-thirds of the Bible was history, the sayings of good men, bad men, and devils—that much of it might have been known by all men, had they been present to witness the events that the book records.

I said I did not believe in the sectarian notion of the abstract, naked Spirit of God operating by impact upon the mind or spirit of man, without means—above and beyond means, any more than I did in your assumption of the return of disembodied human spirits.

In your address, you lauded *reason* as the great source and fountain from which all knowledge came. I replied, you could no more reason without data to reason from, than you could lift yourself up to the sun. I now add—try it.

In note 2d you say, you "accepted the Doctor's challenge, with the slight change of introducing the word *genuine* before the words Phenomena and Manifestations of Modern Spiritualism." In your issue of last Nov. 6th, page 185, after printing the two resolutions for discussion, you say: "Bro Bane, we have a 'representative man' at your disposal; 'central ideas' can now be brought out."

Query? why do you now want to change your mind and insert "GENUINE?"

Mr. Loveland accepted the same resolutions within the last thirty days, and within the last ten days past wrote me he had a call to be in California by first March.

So he feels himself relieved from meeting the issue. You spiritual gentlemen are getting a little "tender-footed." The people generally have lost confidence in that thing called "Rochester Rapping," and the stern logic of events is driving you to change your base of operations.

"Raps, and taps, and tipping of chairs" have lost their charms, even among your own adherents. Sean es have gone out; and what next? *the death of the delusions*

THOS. G. BANE.

REMARKS.

We print the above letter of our venerable friend Dr. Bane, who complains that we did not "give a fair representation of what he said" at the close of one of our lectures in Geneva.

We fear that the Dr.'s memory is at fault with the fact in the case, as well as in direct opposition to the memories of all others present, when he states, "I said probably two-thirds of the Bible was history, the sayings of good men, bad men and devils." We heard no such language used. There was no "probably," nor "history," nor "sayings," nor "good men," in the words spoken by the Dr. But the explicit words which we heard the Dr. utter, at three different times, first in private conversation with us, just previous to our evening's lecture—second at its close when we gladly gave our friend an opportunity to make such remarks as he chose—third, on the cars between Willoughby and Cleveland, in presence of E. S. Wheeler and Benona Webb, Jr.—were these: "*I am willing to admit that two-thirds of the Bible was originated by wicked men and devils.*" Whether meant or not, we are the more certain the Dr. used these words, from the fact that we made a minute of them, and when he repeated the same statement to the audience, he had made to us but an hour previous in conversation, we supposed, singular and surprising as the declaration seemed to us, that the Dr. meant what he said.

But admitting the possibility and liability of mistakes in remembering the words spoken, we presume the Dr. will stand by his written words, and if so, we do not see how our friend has bettered the matter by putting the same idea in different language.

Words spoken or written are nothing only as they

convey ideas. The plainer the speech the clearer the idea. What is the idea then contained in the Dr.'s written statement, as above? Why nothing more nor less than that *two-thirds* of the Bible did not, as believed by all orthodox Christians, have a *Divine* origin—that two-thirds of it came from quite a different source—"bad men and devils." What other idea could the briefer, plainer, *spoken* statement convey? "I am willing to admit that two-thirds of the Bible is the work of wicked men and devils. Certainly, if words mean anything, *both* statements convey the same idea—only the one is long, cumbersome and ambiguous—the other short, plain and explicit.

We admired the Dr.'s public statement; it was a manly admission of what he believed to be the unmistakable origin of "two-thirds" of the book. We regret he has felt disposed, or been constrained by the sectarian influence around him, to attempt a modification of the statement, for we consider it far nearer the truth than any expression regarding the Bible from an orthodox source, which we have heard in a long time. True our friend did state, that he did not believe in what he was pleased to term an "assumption" of mine, the return of disembodied human spirits." He also made several other statements of no more consequence than the above and hence requires no notice from me, concluding with the very polite invitation that I should try and lift myself up to the sun." I respectfully declined the invitation. The Dr. is not pleased that I did not attempt the feat and again asked me to—"try it." In reply "I now add" Excuse me Doctor for again declining your exceedingly kind and reasonable invitation but you are an older man than I am, past seventy I think you said, and as all *saints* are supposed to have their faces set Heavenward and hence Sunward expecting some day to journey in that direction suppose you try it first, and if I discover that you succeed, perhaps I may feel disposed to "try it" also.

I did "laud reason" as the great power through and by which "all knowledge came." What is your answer? Why that we cannot "reason without data to reason from" Who denies it? I did not. Does the fact, if fact it be, that we cannot "reason without data" show that reason" and is not to be "lauded." Not in the least. To claim it is simply a shallow pretense, for avoiding the point. What does Dr. Bane or any other man know without "reason?" simply nothing at all—Then why not laud and exalt reason as the high and holy power so grand and Godlike, by which mankind attains and holds supremacy over all other forms of life? Only because King-Craft and Priest-Craft, and Churchanity are opposed to it! And why are they opposed to it? Because the free exercise of "reason" by the masses, must inevitably bring about their overthrow and utter ruin! Of course they will not yield until reason compels senseless superstition and blind faith to give way! Like slavery, Priest-Craft and Church-despotism will not yield without a struggle, and it may be that like the late horrible rebellion, the end of their disgraceful history will be written in blood!—But if this should be the fate awaiting us, or our children, the man of reason will not pale with terror, and try to avoid the issues! He will meet it manfully, knowing if it comes, that upon ignorant, superstitious, over zealous religious bigots will rest the responsibility of forcing the bloody issues, because they had not sufficient "reason" to know better, and thus easily becomes the willing dupes, of a corrupt priest-ridden religious despotism.

But the most surprising part our friend's letter, is that which relates to our acceptance of his challenge to discuss the propositions, published by Dr. Bane in the Geneva Times of Nov. 21st., '69, a consideration of which we defer until our next. ||

Personal.

Prof. Wm. Denton is speaking during March, on each Sunday afternoon, in Music Hall, Boston, and on Sunday evenings, in Granite Hall, Chelsea.

Daniel W. Hull, who has been doing yeoman service in New England the past season, starts for his home in the West next month. He is engaged in Vine-land during April. Will answer calls for the three first Sundays in May.

Religious Dissipation.

Ever since New England Theology has had foothold and influence in this country, it has hurled anathemas against dancing as a sin of no common degree, and considered those who indulged in it as special sinners and fatally guilty.

Regarded as wasteful, worldly and wicked, it has had in the minds of certain church people no redeeming feature. Physically and morally it was thought to lead to destruction and death.

An exercise at once so simple, natural and healthful, wherein the legitimate indulgence is in complete accord with sense, reason and even religion itself, could receive such a perversion of judgment and continued condemnation, but through the false notions propagated through church authority. It is, however, but one of those ridiculous fancies having no basis but in superstition, which by the logic of public opinion the church is forced reluctantly to abandon.

But it is not of dancing that we thought of speaking except to illustrate a fact and to point a moral. was the only legitimate objection to dancing, or any other like amusement, is the tendency or practice to abuse it—of which every good thing in itself is liable. Christian people have professed to abjure it on account of its concomitant—late hours. Very good; but O thou jewel of consistency! as an offset to this objection, we found in a certain daily paper of our city having a quasi character for piety, a paper which used to refuse to print in its Saturday issue under its appropriate head notices of Spiritual meetings to be held on the following Sunday, because, as the sapient proprietors alleged, "they were not religious meetings." Yet the meetings of Unitarians, Catholics, Presbyterians, Universalists, Second Adventists, Concerts, and all sorts of mongrel breeds found ready entrance—the meetings of Spiritualists were excluded.

In this particular paper, we find a list of reportorial mention of so-called religious services, which took place in many of the churches of our city while celebrating the advent of the new year in what are called "watch meetings"—services which began at 7.30 and lasted until after midnight; services which can only be characterized by, for they properly come under the head of religious dissipation.

As if to sharpen this point and to rebuke this particular habit, the editor of this aforesaid paper, in that same issue, begins one of his editorials in these words: "Some fools continue the old-fashioned practice of watching the old year out and the new year in." Now when this is done for simply social purposes, the Church reprobates it. When done to keep alive the doomed and dying fires of the Church, of course it approbates it.

Commencing the year in this manner, there would be less room for criticism, were not the irregularities of watch meetings followed up in the country through the winter by revival and prayer meetings wherever the magnetic fever of psychological excitement can be got up. These meetings often continued through the greater part of a long winter's night, with all their concomitants of soul-harrowing appeals and prayers, "the groans of the wounded and the shouts of the redeemed," are not only "dissipation," but downright debauchery, "prejudicial alike to intellect in man and purity in woman."

Anniversaries.

In following the suggestion of our venerable friend James Lawrence, Esq., of this city, whose name should ever be remembered as the founder of the annual March Anniversary of Spiritualism, many Societies will hold meetings on the 31st inst.

We have received the following notices:

The First Society of Spiritualists and Liberalists of TOLEDO, will celebrate their Twenty-Second Anniversary of Modern Spiritualism, at *Lyceum Hall*, THURSDAY, March 31st, 1870. Exercises to commence at 7½ o'clock, P. M. You are Respectfully invited to attend.

By Order Committee.

CLEVELAND.

The Spiritualists of CLEVELAND and vicinity will celebrate the 22d Anniversary of Modern Spiritualism at *LYCEUM HALL*, Thursday, March 31st, 1870.

The celebration will commence with an exhibition by THE CHILDREN'S PROGRESSIVE LYCEUM, Wednesday Evening, March 30th, consisting of singing, recitations, declamations, dialogues, &c., &c., by the children. The whole to conclude with a Drama in two acts, entitled the *Forest Rose*, or the *American Farmer*, by the officers of the Lyceum. Admission to the Exhibition 25 cents. Children of the Lyceum free. Doors open at 7—exercises commence at 7 3-4 o'clock.

J. HENRY HICKS, Sec'y.

Exercises at the Hall, Thursday will commence at 9 A. M., with music, vocal and instrumental, and during the day addresses will be delivered by

A. A. Wheelock, Ohio.

Hudson Tuttle, "

Mrs. Colby, Indiana.

O. P. Kellogg, Ohio.

Cephas B. Lynn, Mass.

Mrs. S. M. Thompson, Ohio.

and other eloquent speakers.

Thursday's exercises will conclude with a grand *Social and Dance* in the evening.

Tickets for Dancing - - - - - \$1.00

" to Supper one couple - - - - - 1.00

All friends of the cause are respectfully invited to attend.

By Order of Committee.

BUFFALO.

The Spiritualists of BUFFALO will celebrate the Twenty-Second Anniversary of Modern Spiritualism March 31st, at *Kremlin Hall* in that city. The afternoon of that day will be devoted to the "feast of reason and the flow of soul" to assist in which good speakers from abroad have been invited. The evening's entertainment will be the mazy dance. The Spiritualists of the adjoining country are cordially invited to unite with us in the festivities of the occasion.

Per Order of Committee,

S. H. WORTMAN, Sec'y.

SPIRIT LIFE OF THEODORE PARKER.

As narrated by himself, through the mediumship of Miss Sarah A. Ramsdell.

Boston: Printed for the author; 1870.

We have received from the author and publisher a copy of this work. It is a convenient size, thin volume, and neat in appearance. We understand it was issued from the press of Wm. White & Co., though this does not appear from the title-page; also that the preface, so circumspect and thoughtful, was written by our friend Dr. H. B. Storer.

Why these facts are publicly withheld we know not, but hope it was from no conventional sensitiveness arising from thus being associated with the publication of such a work, for it is far more worthy than many a larger and more pretentious volume of spiritualistic literature. Indeed the spirit and purpose of the book are eminently praiseworthy.

At first, and before reading it, we confess a feeling of prejudice against the book. But the more we have examined it, the more favorably it impresses us. Whatever extraneous claims the book may put forth, it will of course, by those who judge at all, be judged according to its own intrinsic merits.

Throughout, it bears the stamp of being a most conscientious effort on the part of the writer; and considering the circumstances under which it appears, and which are briefly mentioned in the Preface, the book is certainly a spiritualistic anomaly. The characteristics of Parker's mind—frankness, plainness, boldness, with other good qualities—are preserved, though of necessity imperfectly transmitted it must be, as in every case of proxy.

On every page is displayed the imprint of a great religious soul, earnest "to enlighten the world upon the great subject of man's spiritual nature and relations;" a sustained enthusiasm which becomes happily infectious; an intense earnestness that would apparently overcome all ordinary obstacles; a wealth of imagery, simple, grand and beautiful. A book replete with the surging waves of progressive thought, from the teeming brain of one whose vision was at once sharp and catholic.

REAL LIFE IN THE SPIRIT LAND.

Being experiences, scenes, incidents and conditions, illustrative of spirit life, and the principles of the Spiritual Philosophy. Given inspirationally by Mrs. Maria M. King.

Boston: Wm. White & Co., 1870, pp 209.

Mrs. King is no stranger to the readers of spiritual literature. From the first her inspiration has been progressive, and we always write of her last production as the best.

We cannot endorse all this volume contains, for the arbitrary divisions in the Spirit Life into circles, societies, etc., so very prevalent among Spiritualists, does not impress us as true, nor the methods said to be essential for spiritual progress, but on the whole this is a well-written and instructive book.

EXETER HALL.

Not the edifice in London of world-wide fame, but the book in America of universal usefulness.

We have read it. Sheridan avoided reading books he intended to review, saying it *prejudiced him*. We have read "Exeter Hall" and are prejudiced in its favor.

It is a story; it is a compilation; it is an argument; it is a remarkable publication. Every Rationalist will admire it; every Secularist will approve of it; every Spiritualist will appreciate it; and every Christian should learn it by heart. There is very much information in the volume. It deals severely yet justly with the sects, and though upon the negative entirely is not without gentle hopes of a Humane Religion on earth and immortal life as a possibility.

To any one who wishes to read the statements and arguments of the Secularist School in pleasant form "Exeter Hall" will be welcome. Published by the American News Co. It is a most audacious book, and can do very much toward enlightening the sectarian mind, if sectarians will read it, which is doubtful, though its courteous tone and general liberal spirit render it as little offensive as truth can be, to those in overweening love with their own delusions. To the free-thinker, it is an arsenal of weapons—a magazine of ammunition.

For sale at this office, 47 Prospect street, price 75 cents.

Announcement of Lectures.

A. A. Wheelock will deliver a lecture in Spiritual Hall, Farmington Saturday Eve., April 9th. Subject—Temperance.

Will lecture in same Hall, Sunday, April 10th, at 10½ A. M., and 7 P. M.

At Birmingham, Sunday, April 3d, at 10½ A. M. and 2 P. M.

At Garrettsville, Buckeye Hall, Friday Evening, April 8th, at 7 P. M. Subject—Bible Spiritualism.

Mrs. Lucia A. Cowles is engaged to speak in Ravenna the 2nd and 4th Sundays of April, and 3d Sunday of March in Linesville, Pa.

E. S. Wheeler will attend the Celebration of the Toledo Society, March 31st. He lectures during April in Cincinnati, O.

O. P. Kellogg will lecture at West Richfield, March 27th April 24th and May 29th.

At Andover, April 3d.

At Akron April 17th and May 22nd.

At Cleveland, May 8th and 15th.

At Jamestown, Mercer Co., Pa., commencing Tuesday, May 3d, in debate with Prof. Craft, of Erie, Pa., on the following subject:

Resolved, That the spirits of departed human beings have and do hold communion with mortals, and that Spiritualism gives us a better idea of a future life, and is entitled to as much respect as any other system of religion.

Mr. K. will attend to calls for funerals, except on days of his appointments.

LYCEUM HALL, CLEVELAND.

Sunday, March 27th at 10½ A. M. Prof. J. W. Pike. Subject—"The High Priest found the Law of Moses."

Evening. Subject—"The Mosaic Priesthood."

Sunday, April 3d. E. V. Wilson.

Monday evening May 4th, Mr. W. will give one of his popular and successful Seances.

Sunday, Monday and Tuesday Evenings, April 10th 11th and 12th, and the evenings of April 17th, 18th and 19th, Prof. E. Whipple will give a Course of Lectures on Geology.

These Lectures are illustrated with fine *Oil Paintings*, covering over 500 square feet of canvas; also portraits, size of life, illustrating the races of men.

Sunday, Monday and Tuesday Evenings, April 24, 25 and 26, and the evenings of May 1st, 2nd and 3d, Prof. J. W. Pike, will give a Course of Chemical Lectures, with numerous illustrations and experiments.

The Change.

Mrs. Clarissa W. Pond, for forty-two years the helpful and loving wife of D. S. Pond of Rochester Station, Ohio, after 64 years and nine months of earth life, entered the supernal life, upon the 2nd of March, 1870.

She was a woman of broad sympathies and rare integrity of purpose; the faithful mother of six children, three of whom welcome her to the World of spirits. The obsequies were held in one of the Churches of Rochester; the address given by E. S. Wheeler, before a large and sympathetic gathering. Her creed was to be honest; her religion to do good; her life was earnest; her passage to the other, calm and assuredly peaceful.

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All business Notices are excluded from the Literary Department of the paper, but may be published under this head at twenty-five cents a line.

A. A. Wheelock, Managing Editor.

The Managing Editor will answer calls for Lectures, officiate at Marriage Ceremonies and attend Funerals.

RATES OF ADVERTISING.

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3	2.50	3.56	5.70	7.82	9.96	12.10	15.30	21.70	29.16	36.24	43.32	50.40	57.48	64.56	71.64	78.72	85.80	92.88
4	3.25	4.56	7.21	9.83	12.48	15.13	19.09	27.01	36.24	43.32	50.40	57.48	64.56	71.64	78.72	85.80	92.88	100.00
5	4.00	5.56	8.72	11.85	15.00	18.16	22.88	32.32	43.82	50.40	57.48	64.56	71.64	78.72	85.80	92.88	100.00	100.00
6	4.75	6.56	10.23	13.86	17.52	21.19	26.67	37.63	50.40	57.48	64.56	71.64	78.72	85.80	92.88	100.00	100.00	100.00
7	5.50	7.56	11.74	15.87	20.04	24.22	30.46	42.94	57.48	64.56	71.64	78.72	85.80	92.88	100.00	100.00	100.00	100.00
8	6.25	8.56	13.25	17.89	22.56	27.25	34.25	48.52	64.56	71.64	78.72	85.80	92.88	100.00	100.00	100.00	100.00	100.00
9	7.00	9.56	14.76	19.89	25.08	30.28	38.04	53.56	71.64	78.72	85.80	92.88	100.00	100.00	100.00	100.00	100.00	100.00
10	7.75	10.57	16.27	21.90	27.61	33.31	41.83	58.87	78.72	85.80	92.88	100.00	100.00	100.00	100.00	100.00	100.00	100.00
11	8.50	11.58	17.78	23.91	30.13	36.34	45.62	64.18	85.80	92.88	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00
12	9.25	12.59	19.29	25.92	32.65	39.37	49.41	69.49	92.88	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00
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Herenden & Scott would like to sell you a bill of furniture! Not very unlikely! for they are "the largest establishment in the city." We are so well convinced of the desirability of buying of them, that we only delay making a large purchase, because we have to spend our funds in supplying almost free this "valuable paper," but our friends who have a little money ("greenbacks taken at par yet") can buy a great deal of useful and some very fine furniture for it at their place.

"I did not know" said C. Andrews, the whole-sale dealer in Grain, Flour, &c., corner Broadway and Ohio streets, Cleveland, Ohio, "that there were so many Spiritualists in the State until I advertised in your paper." Of course not! but we are proud to introduce him to them for his motto is "fair dealing," which is our religion. We approve of it in trade and philosophy, alike, therefore we recommend him to our patrons and friends.

Spring is the season for changes, and many a carpet that has done good service this winter, will soon be discarded. Those who desire something neat, cheerful, and withal cheap of its kind, in the way of floor covering, window trimmings, &c., had better call on Stone & Coffin, 215 Superior street.

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REGULAR WEEKLY SOCIABLES of the Society of Spiritualists and Liberalists, will be held at

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Tickets \$1. Dancing commences at 8 o'clock.

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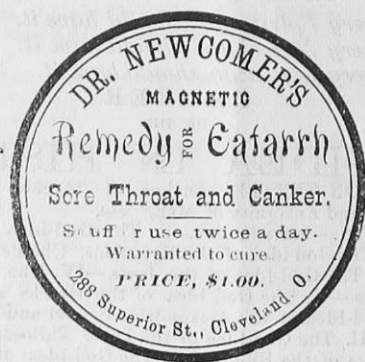
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A NEW THING AMONG THE DOCTORS.—We learn that at the recent meeting of the Medical Association of Kalamazoo, on motion of a member, Miss Towsley, M. D., a practicing physician of this town was admitted to membership in the Association by an unanimous vote. We have heard it said that the learned professions were opposed to receiving women into their ranks; but surely this charge cannot be laid against the medical fraternity of Kalamazoo. They are not only broad and liberal in their views on this subject, but they are cordially and unanimously so. We doubt whether as much can be said of any other profession.

The printers are not harmonious at least in some parts of the country, in their views on the propriety of recognizing women as members of their craft. We feel that the example of the Kalamazoo physician will not be without influence on the other professions and departments of industry. They will, perhaps, teach others to recognize, with them, the nineteenth century common sense, and a common humanity.—*Kalamazoo Telegraph.*

ABSENT MEN.—We are inclined to believe the anecdote of Sir Thomas Strange, the Indian judge who found, on paying a visit, that his friend was no in, and that he had forgotten his own name. "I'll call again," never mind my name," "That's strange, sir," said the servant. "So it is, my man; you've hit it!"—and he went away, leaving the servant quite in the dark. Robert Simson used to sit at his open widow on the ground floor, as deep in geometry as Robert Simson ought to be. There he would be accosted by a beggar; he would rouse himself, hear a few words of the story, make his donation, and dive. Some wags one day stopped a mendicant on his way to the window with, "Now do as we tell you, and you will get something from that gentleman, and a shilling from us besides. He will ask you who you are, and you will say, Robert Simson, son of John Simson, of Kirtonhill." The man did as he was told. Simson gave him a coin, and dropped off. He soon found himself, and said, "Robert Simson! son of John Simson, of Kirtonhill,—why! that is myself! That man must be an impostor!" Lord Brougham gives this anecdote.—*London Advertiser.*

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Caste—Look at Us Two!

BY T. H. HOWARD.

Look at me—my tattered dress—
Unfriended, starved, yet free,
And trace, if you can trace, distress
In anything you see.
My neighbor scans me with contempt,
As do all such as he,
Because he knows he is exempt
From laws that govern me.

Look at my neighbor where he stands—
A florid, kingly man—
Labor hath never touched his hands,
And laborers never can;
He well may pass by with contempt
My wan cheek, shrunken limb,
Because he knows I am exempt
From laws which govern him.

My neighbor was born free, but then
His freedom he has sold;
He is the slave of meaner men,
And more—the slave of gold;
Drinks folly full up to the brim,
Hath evil loves for guides,
Hath little Nature meant for him,
But everything besides.

But I am free from false loves here,
From future dread am free,
From wealth from passion and from fear,
From envy—look at me;
I am not scourged by discontent,
Ambition, frenzy, pride—
I little have that Nature meant,
And nothing have beside.

Now look at us—look at us both;
One naked, hungry, lean,
The other swollen with pride and sloth—
What can the difference mean?
Each hath inherited alone
The privilege to live;
Sure what I need he must atone,
And what he hath must give.

My neighbor hath no right to be
A better man than I;
In what he flaunts he robbeth me
And puts the world awry;
I have no right to be—and wont
If he will only see
The things he should do and he don't—
A better man than he.

But who can tell, between us two,
Which is the better man?
The intervening gulfs none know
But we, who only can;
Yet whence the gulfs, or why, who knows?
The thought is vast and dim—
No outward sign to either shows,
None inward shows to him.

My neighbor toils and money spends,
To keep friends rich as he,
But my thoughts are my only friends,
And they are true to me;
And while with others' praise his mind
Is gorged, yet greedier grown,
I find my own praise, and I find
I only need my own.

My neighbor strives to be as glad
As all men ought to be,
And does not deem his lot so sad
As it doth seem to me;
Yet fears, I think, to make things even
When both our lives shall close,
That he will wear my rags in Heaven,
And I his better clothes.

Now who shall say between us two,
Which is the better man?
'Tis he who worthier strives to do
For others all he can.
'Twere well were I exempt from labor
Or he exempt from pelf,
I nothing can do for my neighbor—
He nothing for himself.

There are three things necessary to make a man:
First backbone, second backbone, third backbone.—
Wendell Phillips.

Lent.

As we sit writing, the most doleful, dreadful, agonizing booming, swells upon the air, and mingles in the distance with the sounds of cheerful bustle in the street.

It is horrible, unearthly; the most awful of doleful sounds; as much more deplorable than the ordinary foolish tolling of a bell as can be imagined.

What is it? and what is it for? we ask. "You are no Christian!" we are told, "or you would know it is Lent," replies our instructress.

Then we say, I hope they will bring it back, or do something to stop that infernal noise! I wish they had never borrowed it. "Don't you know Jesus fasted forty days tempted of the Devil in the mountains, and that good Christians also fast forty days, and pray, in humble imitation of his example?"

I don't know anything about Jesus, and don't believe anybody else does; his history is merely mythical, but if he fasted as reported, he did not ring bells in this dreadful way, did he? What good that does we cannot see! but do know that the best "Spring medicine" is temperance. So, if our neighbors will practice abstinence in March, they will not have the headache in June, and perhaps escape cholera in August. Let them ring; we can bear the sullen clang. Our spirits are not saddened by the gloom of their creed. Our Christ is an ever present inspiration. We have no need of their church, but may learn a lesson from their observances. This Lenten fast has its warrant in natural Hygiene. Let us be temperate in diet during this transition of the seasons. Then we shall get the good of our neighbors' practice, and be saved from the fanaticism of his or any other's austerity.

All the old dogmas have a core of truth—all the antiquated ceremonials a grain of sense; but hidden under the grossness of literalism, it is ours to penetrate to the truth, conserve the sense, and gather from each the good of all. §

Revival Meeting—Praying.

An impulsive young man in Hampshire, Mass., at a church revival meeting, the other night, prayed that God would bless the two young ladies between whom he had been sitting, "especially the one on the right."—*Exchange.*

Just so, "young man!" no doubt "your intentions were honorable" But it is quite evident said "young man," like a great many other impulsive and overzealous professors of religion, did not properly understand the "praying business," or he would not have been so inconsiderate as to have spoken to the Lord about what specially concerned himself and the "young lady on the right."

We advise all young men, who desire a special blessing for some certain "young lady, especially the one on the right," to say nothing to the "Lord" about it, but go straightway to the "young lady" and to her an honest declaration make, if you love her—"especially the one on the right"—(be careful and not make a mistake,) tell her so, plainly. Be a man! if she is willing—a lover—the more devoted the better—if her willingness increases—marry her. Bring daily blessings, as a kind affectionate husband and father, and then ask the happy wife and mother of a happy home, if that is not the kind of "praying" for "young men" to do. "Young man," that is the way to "BLESS" a "young lady," without stopping to "tease the Lord" about the matter, for he knows nor cares nothing concerning it.

Blessings for the "young lady," "especially the one on the right," must be bestowed by some "young man." The lord is not engaged in that business, any more than he is in "revival meetings," and other impulsive, exciting human manifestations. ||

A case has just been decided by the Supreme court of Alabama, which is regarded as settling, in principle, that all the marriages which took place in that State during the war are null and void, and that the issues of such marriages are illegitimate. It is probable, however, that the principle will not be carried to its full extent, but that the doctrine of the common law, that the living together of a man and woman as husband and wife constitutes a sufficient marriage, will be adopted instead.

RAPIDITY OF THOUGHT IN DREAMS.

While reading in the November number of the *National*, an article, entitled "Rapidity of Thought in Dreaming," I was reminded of a dream of my own, two or three summers ago, which made a strong impression upon me at the time, and which may serve further to illustrate the subject.

On a very warm afternoon, I was sitting in a somewhat lazy posture, listening to a friend, who was reading the *Christian Advocate and Journal*. As he commenced the obituary of a deceased preacher I became drowsy, and, although I felt considerably interested in the article, soon fell asleep, and dreamed.

I thought I was standing by the bedside of the sick man, watching the progress of his disease, while a number of anxious friends sat in different parts of the room, or hung quietly over the bed. In the course of what seemed to me five or six hours, death came and released the sufferer, amid the sobbings and prayers of afflicted relatives. I remained with the family for a day or two until the funeral. The assemblage, on that occasion, was large, and the services were long and impressive. The funeral sermon, which was preached in the house, appeared to me to be nearly an hour in length. I listened to it with great interest, and shall never forget the solemn impression it made upon my mind. After this, a procession of carriages was formed and the deceased preacher was borne a distance of some ten or twelve miles to his grave. He was buried at the side of a large, plain, old-fashioned brick church which stood near the corner of two streets. Here the funeral service was read, and, after seeing the grave filled up, the company slowly departed. I lingered behind, to indulge in the serious reflections that had been excited in me by the mournful occasion. I very well recollect standing in front of the church, at some little distance, and remarking to myself that, in case a monument should be erected over the remains, it would not look well, unless there should also be one on the other side of the church, to correspond with it. After this reflection, I turned to leave the spot, and suddenly awoke. You may judge of my surprise when I found my friend still reading the obituary, and that he had read but about two lines of it during my sleep.

To this allow me to add a circumstance related to me by a Methodist minister a few years ago. The conference appointment of the preachers had just been read off in the evening, and on the way to his lodgings the preacher stopped at a watch-maker's to purchase an alarm-watch. Before going to bed, as he had to start very early, he set his watch, so as to awake him in good season in the morning. On falling asleep he dreamed that he was in the conference room. The general business of the session had closed, and the preachers were sitting quietly in their places, while a large number of spectators, from the different churches, crowded around, in order to hear the appointments read by the bishop. The venerable man—it was Bishop Hedding—arose amid the most profound silence, and commenced the usual address to the preachers.

This continued for some time. A hymn was then sung, in which all present appeared to join and the closing prayer of the session was made. After this the bishop rose leisurely, took up his list, and commenced reading the appointments. Not another sound was heard in all that crowd the name of the preacher who was to fill an appointment, was announced. Immediately there was a low murmur of dissatisfaction among the crowd, which increased by degrees until it became noisy and violent. Confusion prevailed; the proceedings terminated in an uproar, and the preacher woke up in alarm. His faithful watch was ringing in his ears like a dozen fire bells.

Do not these facts, Mr. Editor, and those mentioned in the article referred to, prove these two things,—firstly, that dreams do not occur in profound sleep; and, secondly, that they do always occur while the dreamer is in the act of waking?—*National Magazine* 1853.